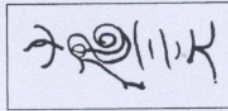


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BILINGUAL TEXTS AND COLLABORATION BETWEEN DEMOTICISTS AND PAPYROLOGISTS

We all know that when a group of papyri are found together, the Greek tend to be published far more quickly than the demotic. We also know why this is so: demotic is far more difficult to read than Greek and there are far more Greek papyrologists than demoticists. Moreover, papyrologists do not have to draw facsimiles. Examples come ready to hand: the systematic edition of the demotic papyri from Elephantine or Soknopaiou Nesos has only recently¹ started, more than half a century after the Greek texts were published, whereas demotic papyri from cartonnage, like that of the Petrie, Hibeh or Tebtynis papyri, largely remain unpublished because of their fragmentary state.

Quite often, moreover, Greek and demotic papyri went and still go their own way long before the final publication. The Greek cartonnage papyri found by Petrie in Rifeh are now in Trinity College Dublin, where they became partly mixed up with the Petrie papyri found at Gurob, whereas the demotic items are in University College London.² Three Greek papyri from Hawara have recently been published by Bülow-Jacobsen in the «Bull. Inst. Class. Stud. London».³ They were

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¹ For the Elephantine papyri, see K.-Th. ZAUZICH, *Papyri von der Insel Elephantine*, Demotische Papyri aus den staatlichen Museen zu Berlin, Lieferung 1 (Berlin, 1978). For the demotic papyri from Soknopaiou Nesos, see E. BRESCIANI, *L'archivio demotico del tempio di Soknopaiou Nesos*, Testi e documenti per lo studio dell'Antichità 49, 1975; K.-Th. ZAUZICH, *Demotische Texte römischer Zeit*, in *Das Römisch-byzantinische Ägypten, Akten des internat. Symposions 26-30 Sept. 1978 in Trier* (Mainz, 1983), pp. 77-80.

² See W. CLARYSSE, *Ptolemaic papyri from Lycopolis*, in *Actes XV^e Congr. Int. Papyrol.*, IV (Bruxelles, 1979), pp. 101-106.

³ A. BÜLOW-JACOBSEN, *Three Ptolemaic Tax-receipts from Hawara*, «Bull. Inst. Class. Stud.» XXIX (1982), pp. 12-16. The reading of the Greek texts presents no particular problem except for the main verb, which is abbreviated. The editor restores the medial forms *ὑποθέτω* (PCarlsberg 46 l. 12) and *ὑπέθε(το)* (PCarlsberg 47 l. 9 and 48 l. 7), where the active *ὑποθέτω* (PCarlsberg 46) and *ὑπέθε(το)* (PCarlsberg 47 and 48) is preferable both palaeographically and grammatically (cf. H. MAYSER, *Grammatik* II.1, p. 112).

found in a safe at the Institute of Egyptology of Copenhagen, without an inventory number and without any record of how they had arrived there. Only when the first proof page had been set did the editor realize that the three papyri were very closely linked with some demotic contracts written on the same day and preserved in the same Institute. The contracts belong to the archive of Hawara Embalmers of which the demotic papyri are divided between Copenhagen, Hamburg, the Ashmolean and the Cairo Museum.⁴ The Greek texts of Copenhagen are in fact tax receipts accompanying a demotic marriage contract in the same collection. Other Greek texts are preserved in the Ashmolean Museum, in Brussels (SB XIV 11410), and in Firenze (PSI VIII 857, see «Archiv», XIII 1939, p. 76 f.). More or less accidentally I came across another Greek tax receipt from the same archive in the papyrus collection of the papyrological institute in Leiden (PLeid. inv. 70). The text was presented to Prof. Van Groningen as an extra to a batch of papyri bought in Egypt in the 1930's. The dealer considered it a fake, probably because it is so perfectly preserved but quite illegible for a non-specialist because of its very cursive script. It is in the same hand as the Ashmolean receipts (P^{Ashm.} Gr. 24 and 25) published by Barns and stamped with the same red stamp as many of the Hawara papyri in the Ashmolean collection.

In more recent years demoticists have made up part of their arrears on papyrologists, publishing and republishing texts in substantial numbers, but collaboration between the two disciplines is often no greater now than it was in the days of Thompson or Spiegelberg, who can still stand as models for the present generation. On the contrary, the decline of Greek in our secondary schools and the ever-increasing specialisation of scientific research in general contribute to the tendency of separate study. More often than not the Greek and demotic parts of the same text are not published together, e.g. in ostraca,⁵ papyri and mummy-labels.⁶ A noteworthy exception are the works of the Leiden school under the direction of P.W. Pestman, who systematically combines in his editions Greek and demotic texts.⁷

⁴ Cf. E. LÜDECKENS, *Die demotischen Urkunden von Hawara*, in *Das Ptolemäische Ägypten, Akten des internat. Symposions 27-29 September 1976 in Berlin*, herausg. von H. MAEHLER und V.M. STROCKA, pp. 221-226.

⁵ Cf. R.S. BARNALL, *Notes on Greek and Egyptian Ostraka*, «Enchoria» VIII 1 (1978), pp. 143-150 and D. DEVAUCHELLE, *Quelques souscriptions démotiques sur ostraca*, «Bull. Inst. Franc. Arch. Or.» LXXXII (1982), pp. 151-156.

⁶ The «*Corpus des étiquettes de momies grecques*» by B. BOYAVAL (Lille, 1976) is in fact a *contradictio in terminis* for anyone who knows what mummy-labels really are.

⁷ P.W. PESTMAN-J. QUAEGEREUR-R.L. VOS, *Recueil de textes démotiques et bilingues*

But even when Greek and demotic texts are published in a single publication this need not necessarily imply that there was a close collaboration between the two editors or that the interrelationship of Greek and demotic has been rightly understood. I will limit myself here to a few examples in recent publications.

In *Egitto e Vicino Oriente* IV (1981), p. 228 Mr. Pernigotti published a fragmentary Coptic-demotic ostrakon (OC Pisa no 4). This would seem to be a very remarkable combination for an administrative document, but the only preserved line of 'Coptic' gives]ΙΩΤ ΙΗ. The editor recognizes Coptic ΙΩΤ, «barley» and a figure 18. But taking together the doubtful first letter with the iota, I prefer to read]ΝΩΤ ΙΗ, i.e. [Φαμε]λωτ ιη, a date, which forms the end of a preceding Greek receipt. The text is therefore a very inconspicuous example of a Greek receipt with a demotic subscription, to be dated 2nd-3rd cent. A.D. rather than to the Byzantine period.⁸

Annales du Service LXVIII (1982), pp. 89-101, contains a number of bilingual ostraca from Ptolemaic Edfou. In nos. 1-6 mention is made of n3 'wy.w mht.ω in demotic, to which corresponds in Greek the abbreviation xάτω τῶπ(.). The Greek editor expands to xάτω τῶπ(ος), but the plural xάτω τῶπ(οι) is warranted both by the demotic and by parallels in other Greek texts.⁹

In no. 7, on the other hand, the demotic personal name Twtw seems at first glance to be very closely paralleled by the Greek text, where Toutovos is read twice. However, we know from many bilingual instances that Twtw normally correspond to Greek Τωτοης, which is what I read in l. 2 of the Greek text, whereas in l. 6 I would correct the damaged Τωτ[ου](ος) ὁ αὐ(τός) into εἰς (?) τὸ αὐ(τὸ) ὁ αὐ(τός).

No. 9 of this same publication is wholly in Greek with the exception of one demotic sign at the bottom. This sign looks like that for lbs, the cloth determinative, and has, I think, led to a wrong interpretation of the Greek text. The editor reads in l. 5 the very rare word xάρρονος, which he says «is assured by the demotic». The word

(Leiden, 1977); P.W. PESTMAN, *Greek and demotic texts from the Zenon archive*, «Pap. Lugd. Bat.» XX (1980); P.W. PESTMAN, *L'archivio di Amenothes figlio di Horos* (P. Tor. Amenothes), Catalogo del Museo egizio di Torino, Serie Prima, vol. V (Milano, 1981); E. BOSWINKEL-P.W. PESTMAN, *Les archives privées de Dionysios fils de Kephala*, «Pap. Lugd. Bat.» XXII (1982).

⁸ OC. Pisa no. 3, published *ibid.*, p. 227 f. is also Greek, maybe even Ptolemaic, in any case not Coptic. The abbreviation in the first line is not (ἀρ-ἀβα) but Φα(), e.g. Φα(μενωθ).

⁹ Cf. e.g. P^{Ashm.} dem. p. 13 f., where n3 'wy.w bmr corresponds to Greek ἔξω τόποι.

means «nut-brown», can be applied to clothing (e.g. χιτῶν χάρπινος in *POxy.* VI 929 ll. 9 and 13), and would be used here for the first time as a noun, with the meaning «a nut-brown cloak». This is clearly a bit too exceptional for a word of which three letters are dotted as uncertain. I think that the right-hand side of the ostrakon is missing 5 or 6 letters (the editor thought the text was complete) and that in l. 5 καὶ αἴνου should be read instead of the mysterious χαρπίνου. In l. 1 I read Διονύσιος [ὁ ἐ]λεληφῶς [ὁ] τέλος] instead of [ἐ]λεληφῶς] ἐπι). The tax-payer Thotsutes is attested also in no. 8 and in *OEdfou* III 343, where the editors' reading Θουτῆς is doubtlessly to be corrected to Θουτῆς.

When Schubart studied the oracle questions on papyri in «Zeitschrift für Ägyptische Sprache» LXVII (1931), pp. 110-115, he based himself exclusively on 17 published Greek papyri. Each of these consists of three parts: the invocation of the god, the question proper introduced by the particle εἰ, and the request to return the chit to the petitioner. Schubart interpreted the word εἰ grammatically as the marker of a direct or indirect question, which is quite normal in Greek (cf. Plutarch's work on the Delphic EI or the questions in the Astrampychos oracle), e.g. «To the god Soknopaios. Will I be saved (εἰ σωθῆσω) from the illness which is in me? Give me this (answer, or chit)». But the numerous demotic oracle questions which have been published since have made it abundantly clear that the word εἰ here introduces a conditional sentence corresponding to Egyptian *iw=f hpr* = Coptic εἴπατε. The example just mentioned should thus be translated: «If I will be saved from this illness, give me this (answer or paper) back». And this is not merely grammatical hair-splitting, but the form of the question is closely connected with the system itself of the oracle questions, which Schubart did not yet understand. There were indeed always at least two separate chits thrown into a box and the questions were always alternatives: «if this is not going to happen (or: if that is going to happen), give me back this (= the second) chit». Some of the more involved questions were completely misunderstood by Schubart, who thought that in them a positive and a negative question were formulated on a single chit. The transition of demotic oracle questions, the usual type in the Ptolemaic period, to Greek ones in the Roman period is one of the most interesting though usually ignored signs not only of the interest which the Greeks had in Egyptian religion, but also of the openness of the Egyptian temples and clergy to their Greek clientele. This transition is all the more remarkable since the problems addressed to the gods and even the wording used remained very much

the same. A close study of both types of documents could be very fruitful for the interpretation of both. In one of the few Greek questions from the Ptolemaic period (*PMil. Vogl.* III 27) the god is asked «if Horos son of Psentaes knows more (συνεῖδεν) about the himation which is lost in the house of the petitioner». As an afterthought the writer scribbled between the lines ἡ ἑλᾶβεν, «or if he has taken it», using the euphemism λαμβάνω instead of the expected χλέρτω, «if he has stolen it». Exactly the same general word λῃζ «take» (instead of the same *dwj* «steal», Coptic *slowe*) appears in several demotic oracle questions of the same period.¹⁰ Demotic oracle questions sometimes conclude with the group *m sh*, the translation of which is uncertain.¹¹ In one of the Greek texts (*PBerol.* 13304) we read at the end ἐκ τῆς ἐπιτολῆς and Wilcken (*UPZ* I p. 316 n. 3) has plausibly argued that this may correspond to demotic *m sh*. I hope these examples make it clear that, if ever a corpus of oracle questions is compiled, the demotic side should also be taken into consideration and that the corpus should be bilingual, or better yet, trilingual, i.e. also including the Coptic texts.

One of the most interesting areas for the study of bilingualism in Ptolemaic Egypt are no doubt the Graeco-demotic archives of Pathyris. For one of these, the so-called Erbstreit-file, two demotic texts from Mainz, translated by K.-Th. Zauzich,¹² have recently shaken up the whole chronology. The waves of this little earthquake have been felt by other Greek texts of the early second century as well and necessitate a partial re-writing of the events following the fall of the rebel kings Haronnophris and Chaonnophris. My own addition to the archive here is on a much more modest scale. Two Greek texts of the Erbstreit-file dated to 133 B.C. make mention of a certain Θορταῖος, son of Κάμης,¹³ the husband of the plaintiff Senenouphis, a man who

¹⁰ G. BOTTI, *Biglietti per l'oracolo di Soknebtynis*, in *Studi in Memoria di I. Rosellini* (Pisa, 1955), pp. 11-26, testi F, H, I; W. ERICHSEN, *Demotische Orakelfragen*, Det Kgl. Danske Videnskabsnernes Selskab, Hist.-filol. Meddelelser XXVIII.3 (1942), texts b, c, d.

¹¹ BOTTI, art. cit.: «per iscritto, cioè con risposta scritta»; ERICHSEN, art. cit. translates «mit schriftlicher Entscheidung»; E. BRESCIANI, *POxy. Griffiths* 3 and 5: «sia estratta per noi questa domanda scritta»; P. W. PESTMAN, in *Scrijpend Verleden* (ed. K. R. VEENHOF, Leiden-Zurphen, 1982), p. 195 considers it equivalent to the signature of the questioner.

¹² K.-Th. ZAUZICH, *Die Ägyptische Schreibertradition in Aufbau, Sprache und Schrift der demotischen Kaufverträge aus ptolemäischer Zeit* (Wiesbaden, 1968), Urk. 30 and 115. For the consequences, see e.g. L. MOOREN, *La hiérarchie de cour ptolémaïque*, «Stud. Hell.» XXIII (1977), p. 78 f.

¹³ SB I 4512 l. 38 [Θορταῖου τοῦ Κ[α]μήρος
PGiss. 37 l. 22 κατὰστάντος Θορταῖου τοῦ Κ[α]μήρος ὅς ἦν καὶ υἱὸς Σεννούφιος τῆς
γυναίκος αὐτοῦ συνεσταμένου ἐδίκως]

l. 25 Θορταῖ [ov] .

seemed not to be further attested in the rather well-known community of Pathyris. But if one takes a closer look at the texts, it appears that the name of this man is in both instances either damaged or restored, and that the decisive passage (*PGiss.* I 37 l. 22) allows for and even favours a reading [K]αλῆτος instead of [Kα]λῆτος.

Now a man called *Δρωτ-ι.ιρ.δ* = s son of *Gl3* is attested several times in the demotic ostraca of Pathyris of the last quarter of the 2nd century, both as a witness and as a scribe in the local granary:

Witness:

<i>PAdlter</i> dem. 2 verso l.10	: <i>Δρωτ-ι.ιρ.δ</i> = s s. of <i>Glt</i>	123 B.C.
l.11	: <i>Glt</i> s. of <i>Δρωτ-ι.ιρ.δ</i> = s	123 B.C.
<i>PHeid.</i> dem. 1 verso l.3	: <i>Δρωτ-ι.ιρ.δ</i> = s s. of <i>Gl3</i>	113 B.C.
<i>PRyl.</i> dem. 24 verso l.8	: <i>Δρωτ-ι.ιρ.δ</i> = s s. of <i>Gl3</i>	113 B.C.
<i>PHeid.</i> dem. 6 verso l.1	: <i>Δρωτ-ι.ιρ.δ</i> = s s. of <i>Gl3</i> before 100 B.C.	

scribe of the thesauros:

<i>OZürich</i> 12 l.4	<i>Δρωτ-ι.ιρ.δ</i> = s s. of <i>Gl3</i>	year 10 = 108/107
<i>OMattha</i> 242 l.4	<i>Δρωτ-ι.ιρ.δ</i> = s s. of <i>Gl3</i>	year 10 = 108/107 ¹⁴
accused		ca. 100 B.C.
<i>OZürich</i> 1894 (= Or. Suec. 14-15, 1965-66), p. 45	<i>Δρωτ-ι.ιρ.δ</i> = s s. of <i>Gl3</i>	

The fact that Thortaiois is a scribe nicely fits the fact that he is married to Senenoupis, who was the daughter of a γυνὴ τροφῆτης. As was recently shown by Pestman, this kind of marriage, by means of a *sh n s'nh*, was especially popular among the well-to-do Egyptian priestly families in Pathyris.¹⁵

I would like to finish with some remarks of the ostraca of Edfou: the Greek items were mostly published in the 1930's in the excavation reports (*OEdfou* I-III), the demotic are only being published now

¹⁴ *OMattha* 242 was dated by the editor to the reign of Augustus, but it certainly belongs to the period of Ptolemy VIII: *Pa-Gb* (Pakoibis) son of *Sbk-htp* (Sochôrês; the correction was already made by A. NUR-EL-DIN, «Enchoria» IX, 1979, p. 48) is well-known from many other demotic texts and at least one Greek papyrus (*PGrenf.* II 33 l.4). In two contracts he figures as a witness side by side with Thortaiois son of Kales (*PHeid.* dem. 1, verso l.9; *PRyl.* dem. verso l.2). The name of the scribe in *OMattha* 242 was read by the editor as *Δρωτ-sdm* son of *Gl3*, but doubtlessly we should correct this to *Δρωτ-ι.ιρ.δ* = s son of *Gl3* and identify him with the scribe of *OZürich* dem. 12, even though the handwriting is not the same.

¹⁵ P. W. PESTMAN, *La femme s'nh* γυνὴ τροφῆτης à Pathyris et à Krokodilopolis, «Pap. Lugd. Bat.» XIX (1979), pp. 206-213, esp. 212.

thanks to the work of Mad. Menu.¹⁶ Once more an originally bilingual dossier is split up according to the language, not according to the owners of the texts.

In several demotic ostraca a certain «Thétisis fils de Menteres», as the editor calls him, figures as a tax-payer. The variant spellings of his name have been assembled by the editor in «Bull. Inst. Franc. Arch. Or.» LXXX (1980), p. 176. The most complete spellings *Thijsis* son of *Mntls*, once at least with double *n*, suggests as Greek equivalents Theodosios son of Menandros. Probably then we can trace the same person in the Greek *OEdfou* 396, from the early 1st century A.D., a private receipt written by one Θηδέσιος Μελ[]δρου. I propose to supplement the patronymic into MEN[AN]ΔΡΟΥ. The name Θηδέσιος does not correspond exactly to the Greek prototype I just reconstructed, but it may be a popular corruption of Theodosios after all. Anyhow the only other known instance of the name Θηδέσιος is *SB* I 5812, an ostrakon from early Roman Edfou. The name, or the spelling, therefore seems to have been typical of the Jewish community of Edfou.

More interesting is the case of Pachoumis, son of Harken, grandson of Asklas, because the exact reading of the names, if not really in doubt, has taken quite some time to become established. The editor's original reading was *P3-ῖ* son of *Hr-nfr* (Harnouphis) son of *P3-b3-sgr*.¹⁷ This she corrected into *P3-ῖ*, son of Harken, grandson of Asklas¹⁸ (IFAO dem. III 15 comm.). The exact reading of the often very cursorily written group of the first name as *P3-ῖm* was established by D. Devauchelle.¹⁹ Additional proof of the exactness of Devauchelle's reading can be adduced from three Greek ostraca where Παχούμις, son of Ἀρβίτις, grandson of Asklas pays for the bath-tax in the early years of Tiberius, i.e. in the same period as the demotic ostraca.²⁰ The correspondence between demotic and Greek is perfect except for *Hr-ḥn* - Ἀρβίτις, but

¹⁶ B. MENU, *Recus démotiques gréco-romains provenant d'Edfou*, in *Hommages à la Mémoire de S. Sauneron*, Bibl. d'Études LXXXI (1979), pp. 261-280 (= *OIFAO* dem. I); EADEM, *Recus démotiques romains provenant d'Edfou*, «Bull. Inst. Franc. Arch. Or.» LXXIX (1979), pp. 121-141 (= *OIFAO* dem. II); EADEM, *Recus démotiques romains provenant d'Edfou*, «Bull. Inst. Franc. Arch. Or.» LXXX (1980), pp. 171-190 (= *OIFAO* dem. III).

¹⁷ E.g. *OIFAO* dem. I nos. 26 and 27; II nos. 19 and 21.

¹⁸ «Bull. Inst. Franc. Arch. Or.» LXXX (1980), p. 178 f. (comm. to *OIFAO* dem. III no. 15).

¹⁹ D. DEVAUCHELLE, *Les anthroponymes P3-ῖ et P3-ḥm*, «Rev. Ég.» XXXII (1980), p. 138 f.

²⁰ *OEdfou* III nos. 402 and 405.

it is the reading of the Greek which is certainly to blame in this case. Indeed the difference between cursive beta and kappa is often so small that one can quietly change the reading 'Αρβίνης into 'Αρβίνης even without seeing the original.²¹ What is more, 'Αρβίνης is clearly a ghost-name: it is absent from both Preisigke and Foraboschi, whereas most instances of the name Harkinis point to the area of Edfou:

OStrab. 300 + *OStrab.* 655: probably Edfou (commentary of the editor)

SB I 1132: graffito in Hescahn (30 km. south of Edfou)

OTait II 1145: Elkab (?)

OTait II 2583-2587: dossier of Piuris son of Harkinis, no doubt from Edfou

IPhilae II 168 l.14: 'Αρβίνης τὸν καὶ 'Απολλώνιον, may be connected with *Hr-ḫnj* in F.L.I. Griffith, cat. demotic graffiti Dodecaschoenus no. 329.

Similarly *Krwr* (*OIFAO* dem. III 37; the hand-copy gives clearly *Krwr*, not *Klwl* as the editor reads) son of *P3-ḫm* can be identified with *Kῥῳς* son of *Παχοῦμις* who pays for the bath-tax in *OEdfou* 394. The texts date from the 28th and the 30th year of Augustus respectively.

Our last example shows how the demotic texts can enable us to correct the reading *and* the date of some Greek ostraca. *OEdfou* 145-149 and 158 are receipts for two brothers *Πεταῦς* and *Ἰαχόβοις* sons of *Θαυμάσιος* who paid for poll-tax and dike-tax in the 7th, 8th, 9th and 18th year of an unnamed emperor, identified by the editors with Trajan (103-105 A.D.).²² The same persons are apparently mentioned in two demotic ostraca:

<i>OIFAO</i> II 29	<i>J3kwb</i>	son of <i>Thwmtj3s</i>	year 34	salt-tax
<i>OIFAO</i> III 25	<i>Ptw</i>	son of <i>Thwmtj3s</i>	year 5	dike-tax

The names *J3kwb*s and *Ptw* correspond perfectly to *Ἰαχόβοις* and *Πεταῦς* respectively. There remains a small difference between the Greek *Θαυμάσιος* and demotic *Thwmtj3s*, but as a matter of fact the patronymic in Greek ostraca is always abbreviated: *Θαυμασι()*, *Θαυμασι()*, and once *Θαυμασι()*. I am convinced that in the second

²¹ This correction was already proposed by J. SCHWARTZ in his commentary on *PStrab.* 300, but it has not been incorporated into the Berichtignsliste.

²² The texts were reproduced without changes in *CPJud.* II 322 (= *OEdfou* 146), 325 (= *OEdfou* 149), 326 (= *OEdfou* 147), 330 (= *OEdfou* 148), 368 (= *OEdfou* 158).

example the so-called iota at the end is an abbreviation-mark, whereas the third example ought to be checked on the original to see if the doubtfully read group *ω* is not in fact a tau. In any case a name *Θαυμάσιος* is not attested in our lexica, whereas *Θαυμάσιος* is well-known.

The most conspicuous difference between the demotic and the Greek texts is no doubt their date. The Greek ostraca are dated to the early 2nd century A.D. on palaeographical grounds only: they do not mention the name of the emperor. *OIFAO* II 29 on the contrary is firmly dated to the period of Augustus because it mentions a 34th year. Therefore the Greek texts and *OIFAO* dem. III no. 25 should be dated to the reign of Tiberius. The family-tree as given in Tell Edfou I p. 148 (= *CP Jud.* II p. 117) may moreover be expanded by two further sons, Nikias²³ and Isaak.²⁴

When writing this paper I never got the impression of doing a very useful job: I did not really have to convince you of the usefulness and the necessity of a joining of hands between papyrologists and demotists. The examples I have given are either well-known to you or so petty that they should be studied in a footnote rather than in a paper at a conference. On the other hand, I am not able to solve or even bring nearer to a solution the problems that stand in the way of such a collaboration: my own editions of the Petrie papyri and the Lycopolites papyri will almost certainly figure among the next examples of the one-sided publication of Greek texts, and even for the ostraca of Elkab the simultaneous publication of Greek and demotic texts does not now seem possible for several reasons.

But no doubt a rich field of study is open to those who better than I can bridge the gap between the two communications systems of Graeco-Roman Egypt.

²³ *OIFAO* dem. II no. 11. The editor's reading *Hjgj3s* should be corrected to *Njgj3s* = Nikias.

²⁴ *OIFAO* dem. II no. 16. The editor's reading *Jšwg* should be corrected to *Jšhg*. For this spelling of the name Isaak, cf. E. LÜDDECKENS, *Demotisches Namenbuch*, p. 3, s.v. *Jšhg*.